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made. He thus lays a heavy burden upon society in the matter of the proper education for citizenship. This is the strong and optimistic argument of the book. The chapter on The Marriage Tie is visionary, but in such chapters as The Training of Powers, The Will of the Community, Economic Freedom and The Training for Life, the doctrine of social responsibility is developed in an interesting and convincing manner.

It is refreshing in the midst of so many treatises purely scientific to read one consistently philosophical. Its message is helpful.

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Dawbarn, C. Y. C. *Liberty and Progress*. Pp. xvi, 339. Price, \$3.00. New York: Longmans, Green & Co., 1909.

This book would more appropriately bear date 1859 than 1909. The author's state of mind may be inferred from his statement concerning Bentham, his chief authority, "As the father of modern thought and liberty, it seemed sacrilege to give his views in any words but his own." Other references are chiefly to Professor Fawcett and General Walker. Apparently the economic world has not moved in twenty-five years.

On its theoretical side the book is an exposition of such parts of classical English economics as interest Mr. Dawbarn. The wage fund he wisely throws overboard. The theory of rent he dismisses in a page, because land rent forsooth is of small and lessening importance in English life. But the classical doctrines of capital and population are uncompromisingly set forth. The rich owe their wealth solely to thrift, and aside from the slight enjoyment they get out of it, most of its benefits go to the poor, who have either themselves or their parents to blame for their poverty. Let them but save their three pence a day beer money, and in three generations they will have £20,000. As regards the poor, Mr. Dawbarn is a thoroughgoing Malthusian, and he makes Malthusianism responsible for most of their woes.

Individualism he defines as payment for services rendered, and he is of the opinion that a century of individualism has not brought us appreciably nearer the abolition of poverty. That is the fault of the poor themselves, however, and the remedy is more, not less individualism. Let society do nothing for anyone except in return for services rendered. Do not make life easier for the poor, for they will only multiply and thereby increase your difficulty. Increase the security of property, lay no new and wicked taxes, encourage the wealthy to accumulate as much capital as possible, in order that competition may bring down the rate of interest. Such is Mr. Dawbarn's recipe for social improvement. Perhaps liberty and progress lie in that direction, but one may be pardoned some doubts. Be that as it may, the book presents a clear-cut ultra-individualistic point of view, and the author does not shrink from the logic of his own position.

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